

# TRANSITIONS

**Purpose:** The Coalition of Free Men is intended as a non-profit educational organization which questions the ways that society assigns men limiting roles which they are then expected to perform regardless of their individual abilities or interests. The purpose of the Coalition of Free Men is to promote awareness of how these gender based roles limit men legally, socially, psychologically, and emotionally, and to assist men in searching for other options. The Coalition of Free Men also seeks to explore the interrelated nature of the sexes and in this pursuit does not accept scapegoating in any form, i.e., it is unacceptable that one identifiable group be labeled responsible for all of the problems of another group.



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## A divorced mom, speaks for Dads on Father's Day

By Jane Young

**L**et me introduce myself. My name is Jane Young. I'm a journalist, teacher, and the divorced mother of a 17-year-old daughter. I've been a so-called single parent for 13 years now, but my daughter has been as close to her father as she has been to me.

I'm here today to talk about fathers. There's some good news and some bad news.

### First the good news.

Fatherhood is "in" these days. Newspapers and magazines are full of articles about the New Father, who attends birth classes with his wife, watches his kid being born in the delivery room (over 80% of men do, these days), carries his kid in a snuggly, and nurtures his kid in ways once traditionally reserved for women. Fathers are getting to know their children and care for them as their own fathers never did. In the 1950s, it

*A study released in 1981 found that the time spent by husbands on child care had almost tripled to 3.3 hours, while the time spent by working wives had remained the same, averaging 3.9 hours.*

used to be that men were providers and women mostly stayed home. Now that more and more women are working—as of 1986, 52% of mothers of kids under six years old are in the workforce—fathers are being called upon to pitch in, and according to recent reports in the media, they are enthusiastically answering the call.

"The Selling of Father's Day . . . A New Image Emphasized", an article in the business section of the New York Times

(June 13, 1986) reported the publication of a new national publication. A quarterly called **Fathers Magazine**, and that Bill Cosby's book **Fatherhood** now leads the **New York Times** best-seller list. The article also reported that according to studies in the 1960s, husbands spent 1.2 to 1.6 hours a day on child care, while wives who didn't work outside the home spend 7.1 to 8.1 hours, and wives who did work outside the home spent 3.7 to 4.8 hours on that care. A study released in 1981 found that the time spent by husbands on child care had almost tripled to 3.3 hours, while the time spent by working wives had remained about the same, averaging 3.9 hours. Inside marriage, many fathers are obviously catching up in the parenting department, and quite a few of them seem to be relishing their new role.

### Now for the bad news.

Back in the early 1970s, the women's

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## CFM NEEDS DUES INCREASE AND \$\$ DONATIONS

### Board of Directors of CFM

The headline above is a difficult one to write. But the fact remains that survival is at stake and under life and death circumstances asking for help does not sound so bad. This time we are not asking for someone to act as a new editor or for someone to perform a specific job function. We are, instead, asking for everyone's help. On July 27th the Board of Directors voted to raise dues. It is the first raise in SIX years.

Dues, by the way, is what we all pay. Because many of you only see CFM through "Transitions", the impression is left that what you pay for is a newsletter subscription. However, CFM is more than Transitions. Transitions is a project of CFM which members receive for free. Over the years there have been many projects. Among them six national conferences. Numerous work-

shops, the sponsoring of adult education courses, and the providing of research to those who have needed it. We have also acted as a national clearing house on men's issues, tried to develop successful press relations and have provided a Speaker's Bureau. We have also been supportive of the father's rights movement. We have done this in several ways: Where possible our members have attended demonstrations and we are represented in the National Congress for Men (a collection of father's rights groups).

### A Men's Division in N.Y. State

More recently we have been involved with setting up a non-taxable bank account for the Father's Rights Association of New York State to help fund their successful law suit against the city of Syracuse, have contributed to a move to try and establish a Men's Division in New York State and have been

actively promoting a blue print for men's studies at universities and colleges. We also act as a referral service (nationally) on men's issues.

### A voice in State Commissions

And, we have acted as your voice before various state commissions addressing such issues as Joint Custody, mediation in divorce and child support. Except for CFM and the father's rights groups only women's interests were represented, an interest which seeks to rob us of our children and which views us in books and the legislature as oppressors and not as human beings with emotion and feeling.

### All Volunteers

All of this activity is the undertaking of a diligent educational organization made up

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## ROLE AMBIGUITY AS MANIPULATION

by David C. Morrow © 1986

Most women seem as unhappy with their now ambiguous social situation as some have been with traditional limitations. One cause of this ambiguity is the continuation of outdated behavior by both women and certain authorities who have learned to use the confusions of change as tools for personal profit and the furtherance of feminist extremism. Contemporary America provides special opportunities and incentives for them to do so at men's expense.

Though women were once restricted from full legal adulthood, they enjoyed such compensations as chivalry, special legal considerations, exemption from public duties, and emotional freedom. As legislative and judicial action democratically broadened their rights, and technology created jobs no longer requiring gross strength, women retained their old compensations. Men, however, have been compelled to maintain their roles as provider and soldier, and stay within the restrictions of antiquated values while enjoying no new rights or compensations.

Since women can now support themselves and no longer suffer from the stigma of being a single mother, they don't have to be married. However, the law still forces men to divide their property with, and continue to support, ex-wives and children they may seldom see, and usually to finance the initial divorce.

David Allen, R.F. Doyle, and Monte Vanton, among others, have shown the perverse chivalry and sometimes outright corruption behind favoritism of women in civil law. Some typical examples suffice. In March, 1981, attorney Marvin Mitchelson, of palimony notoriety, won the case of Maynard vs Priester for a non-live-in mistress seeking support from her married lover. And in Fleming vs Fleming, the Kansas Supreme Court ruled that although the ex-wife was living out of wedlock with her boyfriend to avoid losing alimony by remarriage, and although unmarried cohabitation was illegal in Kansas, Mr. Fleming had to continue financing the arrangement.

Criminal law is the same. A recent U.S. General Accounting Office survey shows that for the same offense men are twice as likely as women to be sentenced to prison, that women's sentences are always shorter, and that women are less likely to receive prison sentences for murder. Dr. Coramae Mann, Florida criminologist, notes that the more serious the offense the lighter will be a woman's sentence compared to a man's. In The Rape of the Male, R.F. Doyle cites a public prosecutor's admission that when a couple is arrested, policy is to "get the man" and free the woman.

Most men are good citizens, conditioned to loyalty, who find it hard to admit that the law is prejudiced, much less sometimes an outright scam. Lifelong teaching that women are angelic, with unfathomable minds and eternally noble motives, implies men are the opposite. Realistic men know, whether they admit it or not, that in relationships with women the deck is stacked against them. They keep quiet to minimize their losses.

Men strive for success, are crushed by failure, and are isolated--whether they win or lose--by others' envy or contempt. Women, however, may compete if they wish, cop out at any time, are overpraised if they succeed, and accepted if they fail. Women enjoy great latitude in dress, manners, and lifestyle, while men must stick to strict codes. Intellectuals like Ashley Montagu preach female superiority, while the media idealize women and portray men as brutes or buffoons. A result is the double standard that creates opportunities for sexual manipulation. Women, who can enter half naked into places from which men are excluded for lacking ties, enjoy special protective laws against rape, exposure to men's bodies, and discrimination.

Fitting fist in glove with female privilege and male debasement is the feminist teaching that men are mere animals driven solely by lust for sex and power. This rationalization enables them to use either traditional or liberated behavior as it suits them. For example, if a woman wins a legal case it is by reason of her superiority; but if she

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Husband's  
Money...  
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loses the case, it is because of the machinations of the sexist patriarchal "system." A promiscuous woman is exercising her right to control her own body until trouble arises, in which case she's seeking love and men are using her or else she can't help herself because of what men have done to her. Women don't commit crimes, but if they do and get caught, they're victims of the sexist patriarchal "system," or their husbands/boyfriends made them do it, or they simply don't understand the complex legislation created by the brilliant minds of all those big strong men.

Exactly what do manipulative women do to maneuver us into divorce court and other such positions which are lucrative for them and damaging to us? They use masculine vulnerabilities: the nature of our sex drive, lifelong training in chivalry, an ethic demanding the suppression of feeling and the pursuit of only certain achievements, and our resulting inner conflicts. Against these inner conflicts women bring their wide range of permissible feeling and behavior, and lifelong practice at understanding intimate relationships.

In America, the constant male sex drive is kept on an adolescent and promiscuous level by the belief that real men are animals who can barely restrain themselves, and must give in to their sex drives, whatever the cost, at any opportunity. This belief is hurled as a feminist accusation and is further supported by our fear of homosexuality and drive to achieve. We thus end up as sexual rivals, which then forces us to seek emotional closeness only with women.

More difficult to deal with is chivalry. During infancy, when women are the most important other, men are forced to regard them as special and superior beings, mysterious and inexplicable, whose power mustn't be underestimated though they are weak, delicate, illogical, and need protection. Since it is an integral part of the ethic requiring men to deny themselves and work for others, chivalry creates anger toward women by forcing men to treat them as objects, thus denying that women can be understood as persons and thereby excusing them from responsibility. This begins in childhood when, although girls are boys' physical equals, we are told we mustn't fight them however much they hit, scratch, bite, lie, cheat, or steal. Boys soon enough learn girls' invulnerability lies in adult protection, which boys must provide as they become men. This trade off only increases anger. Women, then, signal men to be chivalrous by acting silly, weak, or irrational, or bursting into tears, or blaming other men. Naturally, many a male's chivalrous facade hides contempt and hatred, and as a result, the chivalrous man seldom cares to understand women beyond what is necessary to screw them.

An example in which the code of chivalry is used to manipulate men, one that clearly shows the use of role ambiguity, was recently committed by Susanne Somers. A few years ago she entered into a modeling contract with Playboy Enterprises, agreeing to pose for them in exchange for a stated sum and, apparently, a trip to the Mexican photographic location. As a liberated woman controlling her own body, Somers was exercising her rights as an adult, and when she became famous, the pictures' owners decided to use their legitimate rights to publish them in Playboy magazine. Suddenly Somers was a hurt, terribly wronged lady publicly declaring her humiliation at how those awful men had used her. Though she was not rich, though she had no legal claim to further payment, Hefner (who made his fortune exploiting male sexuality through the idealization of women) played Knight in Shining Armor and lavishly rewarded her tantrum.

Hardest to change are the purely psychological factors which make men vulnerable to manipulation. Besides having to idealize women while using them, men must repress their own emotions and feelings and seek intimacy only with women. Unaware of much of their own selves, and having to regard interest in male persons as trivial or self-indulgent, if not a symptom of homosexuality, many men end up ignorant about their emotions. Lack of emotional training then works against them when they do try to understand women, burdened





as they are by the notion that females do no wrong. If a woman cries, for instance, a man is likely to blame himself and assume she is suffering the same intensity of pain necessary to make him cry; his overreaction will doubtless be to her profit.

Women's basic manipulative strategies are to keep the man in doubt or double bind situations and to get him to act out repressed anger in such a way as to make him look bad before others. For example, the manipulative woman may work hard to please her husband with menial tasks, keeping him interested in her while appearing to do her part. Then, right before company comes, she will pick an argument. Since her anger is false she can easily drop it to act frightened or stoic, but since his is real the man stays mad, giving proof to the woman's friends of his nastiness and her decency.

There are many other such tactics. She may constantly combine his likes and dislikes, for example, bringing up unpleasant topics or procrastinating at dinner or bed time. She may privately share his interests while telling friends how he imposes them on her. She may pretend to like something she will later despise when he gets it for her, or be vague or equivocal about her preferences so he will always be wrong ("Oh, you just don't understand!"). She may interfere with his habits or schedule, expect him to do things he can't, or act surprised when he accomplishes anything. She may accept his intimate confessions only to reveal them, or threaten to, or act disgusted by them precisely when he feels most vulnerable.

Since this female behavior is supposedly either an oppressed person's efforts at emancipation, or the traditional prerogative of "weak, irrational" females, the women can't lose. Since the man generally lacks support, and wouldn't accept it anyway, he most often loses, however right or decent he may be. If he's tolerant, he encourages her. If he resists, he's a brute. Even others who are aware of the game will probably blame him, and since he's so confused emotionally he'll probably blame himself, too. His only recourse, it often appears, is to become colder, more repressed, and callous, which paradoxically (and self-destructively) makes him even more attractive to women.

"Why is it," wrote Redbook Editorial Assistant Cathy Cavender in a June 19, 1979 letter to me, "that women prefer cold, domineering men to the thoughtful, sensitive ones? It isn't an easy question to answer. Perhaps it has to do with the fact that, just as society has encouraged men to be unemotional or 'masculine,' it has upheld this same kind of man as an object of love ..."

"And, just as men must make an effort to free themselves from this limiting stereotype, women must overcome the model society has set for them and become open to emotional sensitive men."

Ms. Cavender is eminently right, but why don't more women assume their own responsibilities? Because, unlike men, they don't have to if they don't want to. A woman's passivity forces her partner to do the work, run the risks, make the mistakes, and bear the consequences.

When a man treats a woman in a sensitive, considerate manner, her probable reaction, once she realizes he isn't gay, is loathing and contempt. Since male sensitivity is considered a weakness, many women may fear having to carry some of the responsibility in a relationship with a sensitive man. Unfortunately, some sensitive men actually are weak, partly because the trauma of masculine upbringing emotionally cripples them. And a few women prefer weak men, whom they nevertheless despise, because they are easily dominated, yet still must bear legal responsibilities.

So a sensitive man who is strong and confident is just as likely to be hated as the brutish macho man. Obviously most feminists don't like sensitive men, but neither do plenty of other women. Not only would such a man expect women to behave responsibly, but since he sees women as human rather than celestial beings, he isn't very vulnerable to manipulation. The last thing a manipulative woman wants is to be understood; she doesn't want someone who can see through her games.

Since sincere feminists have worked hard for two





decades to get women accepted as responsible autonomous persons, and since the majority of women have wasted their efforts by remaining manipulative rather than becoming responsible grown-ups, it is now up to men to help women by helping ourselves.

A first step is to stop taking the blame for women's problems and stop tolerating the vilification of heterosexual men. It is never necessary and it is always harmful to accept women's debasing judgements of ourselves. Responsibility for men's and women's problems lies with those who manipulate the law and media, and the way to deal with them is to direct our anger outwardly through activism. American law and opinion are accessible. The same means used by other interest groups, including feminists, can be used by men: letter campaigns directed toward legislators, publicising judicial abuses, protesting or boycotting the sponsors of television shows that belittle males and glorify parasitic women. Persistence, exposure, the imaginative use of every possible pretext, and education are the keys to public success.

On a one-to-one basis, female manipulative strategies depend largely upon a woman's ability to arouse concern for her pretended weakness and inferiority--these strategies evoke chivalry and infatuation. A logical approach to this might be to claim that since feminists say that women are superior, it is therefore we biologically, legally, and socially disadvantaged men who can claim special consideration.

But a more useful approach is to see through women's games. Rational, scientific work can help us in this task. Freud's associate Alfred Adler early recognized that a majority of those who appear to be suffering from neurotic disorders actually benefit from them in ways that escape notice by their supposedly fortunate kin. Seeming incompetent and weak, Adler showed, can actually bring someone attention and power by arousing others' guilt and compassion. On different levels, psychiatrists like Thomas Szasz and Eric Berne have continued to explore these games. From this, and our own observations, we can conclude that the social conditioning which some persons learned in childhood and still suffer from may yet be performed for personal profit.

Consistently treating women as responsible adults will help them become such, but to do so we men must solve our own ambiguity problems. We are conditioned to take pride in believing ourselves to be nearly helpless slaves to our sex drives. But obviously men can control their sexuality; otherwise society could not function. Peacetime armies could not be maintained or disbanded because the soldiers, doubtless joined by peace officers, would use their weapons to maintain continuous orgies. Rape would be most often committed, or attempted, by boys between twelve and eighteen, because during adolescence, when self-discipline and foresight are still immature, the male sex drive is strongest.

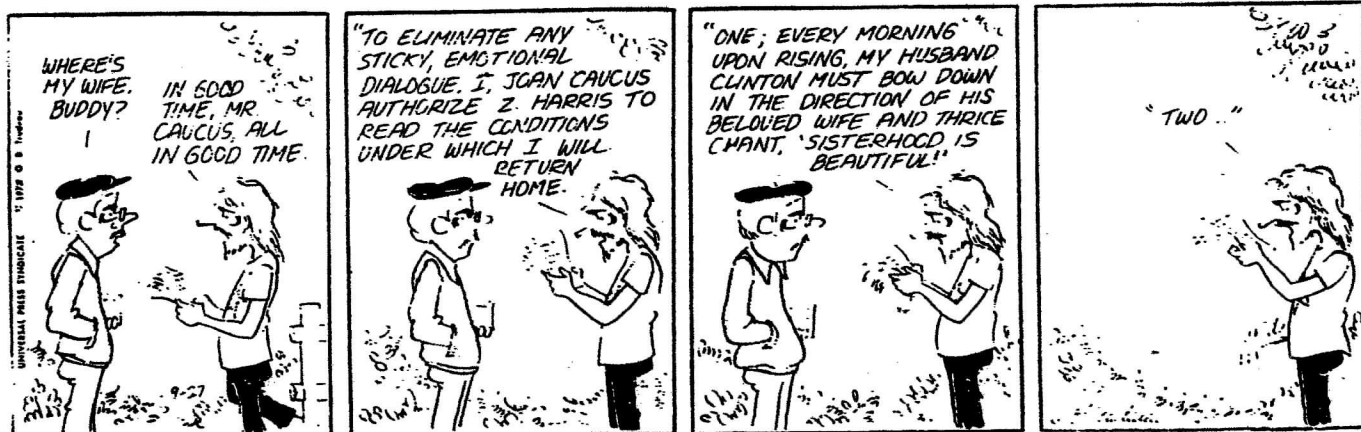
The male animal delusion favors feminist sexism, flatters the super-macho, and gives wimps, i.e., male apologists, a rationale. Reared to assume responsibilities and repress themselves, the latter may accept feminist vituperation and turn their anger inward.

But we must realize that passive, feminist masculinity does not liberate us because, like the supermacho ideal, it is based on the same belief that men are evil. The opposite of the vulnerable male is the strong sensitive type so many women dislike. Aware of his own feelings and genuine interests, such a man is free of sexual doubt and hence wastes none of his time proving himself sexually.

He chooses female companions on the basis of their personal qualities, treats them as they merit, and isn't afraid to turn down sex. Able to take on responsibilities, he doesn't automatically assume blame, but he deals with problems where they actually lie.



In respecting himself he isn't open to manipulation, while by treating others as responsible persons he helps free them from their stereotyped roles and confusion.



"I used to think that men could stand more punishment than women, but I was wrong. In winter a girl wears a fox skin, but her brisket is bared to the weather, and there ain't nothing on her warmer than a straw hat .... No sir, a woman can go farther with a lipstick than a man with a Winchester and a side of bacon."

by C.M. Russell (frontier painter, 1864-1926)

(Members of CFM have written us asking for information about the claims of feminists who say that men can obtain custody of their children in divorce any time they want. Some feminists claim that men receive custody of 50% of contested cases. The article which follows addresses this topic and is the second of two articles Transitions is reprinting which refutes these feminist claims. This article was first published in Family Matters, the journal of Texas Fathers for Equal Rights, Wives and Grandparents Coalition, Mar./Apr. 1983)

## New York City group reaches Texas in national misinformation campaign

Texas Fathers for Equal Rights, Wives and Grandparents Coalition, has received and studied a position paper from New York's National Center on Women and Family Law which is being distributed around the nation and used to stimulate resistance to reform in custody laws. This "boilerplate" document has surfaced in Texas and apparently comes from individuals who have never studied available research or even visited Texas.

By contrast, the five chapters of Texas Fathers for Equal Rights have devoted hundreds of hours to intensive local research. This effort included a computer search of library files at the University of Texas-Austin for studies about divorce, children, and differing forms of custody.

In addition, volunteer members have initiated original research, including a statistical study of all divorce decrees involving children in Travis County during 1981 (a total of 1,642 decrees),

and, through random sample techniques, decrees from Hidalgo and Cameron counties as well as decrees from 1969 and 1975 to detect changes over time in Travis. The information presented here, then, is based on pertinent research and emphasizes the situation in Texas.

The New York's National Center on Women and Family Law's broadside is entitled "Joint Custody: An Attack on Women and Children". The staff attorney for this group, Ms. Joanne Schulman, expressed her sentiments about American fathers quite pointedly in *Newsweek* on January 10, 1983, where she was quoted as saying, "Mothers get custody in 90 percent of divorce cases, mainly because fathers do not want the kids." Ms. Schulman ignores the fact that many fathers want to maintain custody at the time of divorce, but that they are discouraged by the advice of friends, by warnings from attorneys

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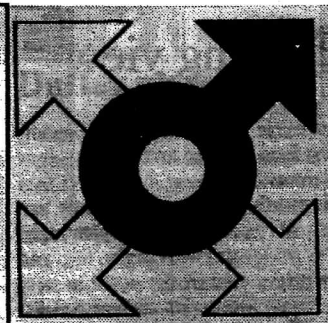
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## Connecting Action with Pain

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Season's  
Greetings

There I was dripping in sweat, the kind that rolls down the side of your head and innocently into your ear. The still summer evening was allowing me to hear my own breath and my own thoughts. I was determined to make this a great hole and I kept digging—probably farther than I really needed to, but on I went. What seemed like a great deal of sweat was swallowed effortlessly by the hole, absorbed as a matter of course by the dirt in the bottom. The hole and the dirt were equally unmoved by the tears I shed.

This hole was to be the home of a tree that was being given as a memorial to my father who died last November. I had known the hole needed digging, but had put off the task until now—now being just about the last possible moment it could be dug. As I continued digging, I found myself flooded with memories of my father. My thoughts moved back and forth between recent events leading up to his death and childhood experiences. I remembered his engineering talents and nature and tried to dig the hole in a way that would please him.

As I dug the feelings flowed through me: the sadness of missing him, the gratefulness of having been his son, and the anger and frustration of my powerlessness. All of these feelings found their way into this hole. The act of digging became an avenue for the various thoughts and feelings to arise. Through the action I was opened to my own inner world.

I started wondering why I had put off this job, then realized that I hadn't and didn't want to do it. Actually digging the hole brought the death more into reality, and a part of me didn't want that. I've learned to accept this part that wants to deny things. Denial is not really such a bad thing, and it doesn't go away as quickly as some people seem to think. I've noticed it has a slow, zig-zag decay that can last a long time. In a way denial can be our friend, allowing us to slowly accept the reality at hand. I became aware of the battle going on between the denying part and the digging the hole part. As a friend of mine says, "We have wetware, not hardware."

The tree has since been planted in an emotional ritual attended by myself and the six men who donated the tree. It became an avenue for all of us to delve into our interiors and connect with a variety of issues from fathers to death. The activity of buying, digging, planting, and gathering together became a hub for a wide variety of spin-offs. As we stood around the tree we all had a chance to speak and to listen. Somehow having an activity made this process flow smoothly. It would have been much more difficult to simply sit in a circle and talk about our feelings. It was through the doing that we could connect.

The tree now stands in a park that is adjacent to my home. Not only was the activity surrounding the tree helpful, now the tree has moved from being an activity to being a place. Each time I come and go I see that tree sitting there being itself. When I see the tree I am reminded of my father, my grief, and the men who lovingly honored both my father and my pain.



**FEMALE INDECISIVENESS**

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Women's seeming indecisiveness is a conscious maneuver that helps them evade responsibility and, whenever possible, shifts that responsibility to men.

Indecisiveness accords with the traditional falsehood that women are incompetent and weak, even stupid, and need male guidance. Women actually have no trouble making up their minds because they know what they like and what they want; a woman has usually reached her decision well before she tries to make it look like a man made it for her.

On some level most men suspect women's behavior in decision situations, but seldom see its purpose or how it works. If you've ever tried to get a female to state even a trivial preference you've probably been frustrated by her incessant qualifications and arguments against her own statements, repeated insistence it makes no difference, and suggestions (or accusations) that you're weak — even if you tried it back when feminists were "demanding the right" to make their own decisions. The same woman most likely made her choices known later in an angry tirade that "defied" your having 'forced' her to do whatever she'd finally agreed to, or maybe as a plea that if only you'd listened to her. . .

She may stage the fit without having made a choice because you were "too weak or indecisive" to tell her what to do. The reason for this behavior, which would cause a man to be diagnosed as hopelessly neurotic or anti-social, is that the female wants to avoid the personal responsibility she has constantly pretended to demand, so she gets upset if she suspects you've seen through her games. Since she isn't honest, it doesn't occur to her that you are.

Women's indecisive behavior supports their traditional image and sets up men for various games. Really naive men react to their vacillation with natural egoism. In

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our society this is intensified by the doctrine of female superiority; men are flattered to help a superior being and are brainwashed to believe themselves worthless without female attention. Whether she is really concerned with or indifferent to the issues on which a woman "needs" a man's help, the result is predictable. She has in either case decided what she wants before she sets out to maneuver a man into seeming to decide for her — a choice, as she intends, for which he will be held responsible. If she succeeds, she is gratified and looks on him with contempt because she can control him (as she wants to do), while if she fails she is enraged and admires him.

If her choice turns out to have been wrong, the man "forced" it on her, while if it turns out right she either let him think he made it to protect his "male ego" or had to fight his efforts to make her do something else. If she sees in time it is wrong, chivalry and the superstition that women are irrational yet mysteriously wise frees them to change it. A woman sometimes gets a man to make the wrong decision so she can show her power to other females as well as to him. If a man tries to "let" or "encourage" her to choose because of her tirades against "male dominance," she will use the situation to make him feel unmanly for not forcing her to accept his decision.

Pretended indecision serves further purposes. When a woman appears confused, excited, or vulnerable, or acts silly or stupid, it arouses sexual interest and so makes men more easily controlled and more easily frustrated. It can thus spark male rivalries. Women put men in decision situations to evaluate their intelligence and pliability and show off to other females. Men's confident taking charge of spurious dilemmas amuses women, all the more so when a man knows the problem is ridiculous, especially when he suspects the woman does too.

By making a man wait for her to pretend to make up her mind, a woman signals her superior social status; refinements include rejecting his help after she's asked for it, and finally acting on one of his suggestions while claiming, often in rebellious defiance, that it was really her idea. In the same vein, women often terminate indecision with sudden "uncharacteristic" actions that, while consistent with their repeated inconsistencies and mysteriousness, is usually seen as desperate. Witnesses are usually surprised and impressed.

Female indecisiveness, in short, isn't cute or sexy. At best it may show genuine concern for a legitimate issue, but that's a rare occasion with a rare woman. In the vast majority of cases it shows up a woman as dishonest, lazy, or manipulative in some combination, or as just plain stupid. Any woman who puts on a show of being unable to make up her mind, or who actually can't, is best avoided. You can live without her, but, especially considering the costs of divorce, you'd have a hard time living with her.

## **INTERESTING STATISTICS**

1. **WEALTH:** Women hold 65% of the country's wealth [Fortune Magazine]

2. **CHILD CUSTODY:** Women receive custody of 92% of the children of divorce and illegitimacy, and men only 4%. [Department of Health & Human Services]

3. **INCOME:** Men constitute 60% of workplace hours, work longer hours, work harder, and are more qualified, rarely file sexual discrimination or harassment lawsuits or take pregnancy leave, yet earn only 42% more than women [Dept. Labor]

4. **SUICIDE:** Men's suicide rate is 4.6 times higher than women's [Dept. Health & Human Services -- 26,710 males vs 5,700 females]

5. **LIFE EXPECTANCY:** Men's life expectancy is seven (7) years shorter than women's [National Center for Health Statistics—males 72.3 yrs vs females 79 yrs] yet receive only 35% of government expenditures for health care and medical costs.

6. **AFFIRMATIVE ACTION:** Men are discriminated against BY DESIGN through affirmative action.

7. **FEDERAL TAXES:** Men pay 115% of federal income taxes [<http://fathers.zq.com/menpy115.htm>]

8. **VOTE:** There are 11.1% more female voters than male voters SO the male vote has little influence on how the male tax dollar is spent.

9. **WAR:** Men, not women, fight and die in battle without complaint [Dept. OF Defense—Vietnam Casualties 47,369 men vs 74 women] while women sue the taxpayer when they have their butt pinched.

10. **WORKPLACE FATALITIES:** Men account for more than 95% of workplace fatalities.

11. **MURDER:** Men are murdered at a rate almost 5 times that of women [Dept. Health & Human Services -- 26,710 men vs 5,700 women]

12. **JURY BIAS:** Women are acquitted of spousal murder at a rate 9 times that of men [Bureau Justice Statistics-- 1.4% of men vs 12.9% of women]

13. **COURT BIAS:** Men are sentenced 2.8 times longer than women for spousal murder [Bureau Justice Statistics—men at 17 years vs women at 6 years]

14. **JUSTICE SYSTEM BIAS:** Fathers are 97% of "child support" collections prosecutions [Census Bureau]

15. **WELFARE:** Men are the recipients of less than 10% of all welfare disbursements.

16. **SECONDARY EDUCATION:** Why should feminists demand that schools be gender balanced?. The public education establishment has been a major feminist power base since the 1960's, and now men are only 45% of all college admissions.

17. **HIGHER EDUCATION:** There are more than 200 all-female colleges for women and now not one single all-male college for men.

18. **LEGAL SYSTEM BIAS:** 96% of physical altercations resulting in injury to a spouse occurs AFTER the date of separation. [Read: spousal abuse laws that pretend that husbands are dangerous discriminate against husbands when we know that only a very small percent of domestic violence is associated with them]. [Chadwick and Heaton, "Statistical Handbook of the American Family"]

19. **DOMESTIC VIOLENCE:** 58% of the above mentioned physical altercations are initiated by the female. [Read: despite the fact we discriminate against husbands in protective orders, women still cause more than half of domestic altercations. It is as if they know they can get away with it]. [ibid]

20. **CHILD VIOLENCE:** Mothers commit 55% of child murders and biological fathers commit 6%, while children are systematically removed from the custody of the biological fathers who are their most effective protectors.

21. **FAMILY BREAKDOWN:** Children from single-mother households, compared to children of two-parent households, are more likely to go to prison by 8 times, to commit suicide by 5 times, to have behavioral problems by 20 times, to become rapists by 20 times, to run away by 32 times, to abuse chemical substances by 10 times, to drop out of high school by 9 times, to be seriously abused by 33 times, to be fatally abused by 73 times, and to have a 72% lower standard of living. This is—child abuse.

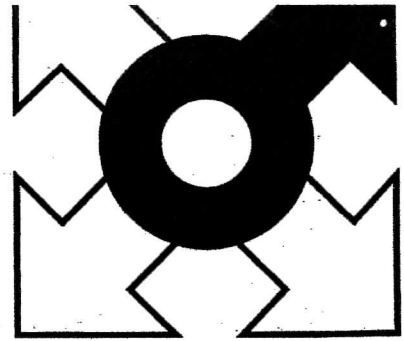
# TRANSITIONS

*THE JOURNAL OF MEN'S PERSPECTIVES*

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**In our hurry to help all downtrodden  
women, let's not forget that most  
homeless people are men.**



# What About Central Park?

David C. Morrow  
automort@aol.com

For something that seems to prove men are the brutes feminists claim, the Central Park debacle has faded rather quickly from commentary. The news wouldn't give us the whole story anyway since that might clarify who is ultimately to blame.

How were the young women behaving prior to the scenes shown in the news? They'd likely also had too much booze and pot. Their outfits certainly appeared skimpy. Did some engage the men in saucy repartee, squeezing through the press of bodies and making risqué remarks? Did some flash the crowd making double entendres about being hot and needing to be squirted? If any did, the media will try to keep us from finding out.

This incident could've happened in 1950, with women acting that way, but it would also have been a very different incident. Since traditional mores are reality based, women brought up then knew they were autonomous persons responsible for their own behavior and knew how men saw their actions. Any of them who acted like their granddaughters do or even just plunged into a mob of strangers would've been trashy individuals who intended to be groped. Yet I doubt that's what their granddaughters in Central Park intended or even thought possible.

Teasing men is an ego trip that today's girls have too unrealistic a concept of human nature to indulge. They are reared on feminist claims that they are stronger than men who, terrified of them, will either just stand there drooling

or fight each other. They simply don't understand men. Normal men aren't afraid of anything except other men and have a natural inclination to protect women that our society cultivates. Apparently today's girls don't understand that self-control, including their own, is soluble in alcohol, either.

It's amazing that men usually do behave decently after decades of feminist venom. Men cause all the world's problems, they constantly "hurt women;" if they're polite they're cold and repressed, if not they are weak or violent. By turning men against each other feminists have extended the anti-male bigotry of divorce courts throughout society, rendering schools, female institutions, burdening businesses — businessmen that is — with political correctness, and turning the military from defense into an experiment in female favoritism. The media continuously spew anti-male messages nobody would tolerate about women. Even men's restrooms, but not women's, are no longer private. Little wonder men might sometimes act out and that the male cops they'd normally fear, sick and tired of the same abuse, might sometimes just watch.

Pathological women have always misused male chivalry and protectiveness. A girl with two suitors, for example, tells each the other bothers and frightens her, then chooses the winner (or loser). A husband doesn't spend what his wife figures she's worth despite their poverty, so she tells her father or brother that he hits her. The dictum that the personal is political,

feminists' basic strategy and only even halfway original idea, is the prescription for extending this neurotic maneuver. The same wife charges her husband with abuse knowing no judge will ever question a woman's accusation or listen to a man's defense. Feminist lawyers define the most numerous and wealthiest population, women, as an "oppressed minority," turning every institution against men.

Though apparently supporting their misanthropy, Central Park actually worries feminists. The men acted according to nature rather than women's dictates or the manners feminists have done so much to destroy. Men aren't cowed and controlled, they resist abuse, and they don't automatically attack each other when women misbehave. Men are seeing through their manipulation and, like them, normal women are dangerously close to realizing feminists have dealt us all a pack of lies.

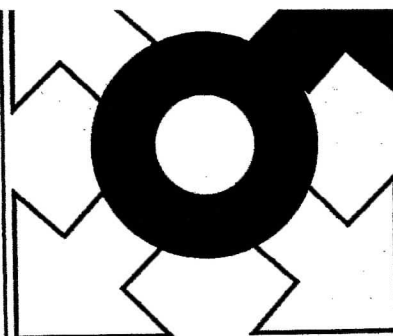
That's why, editing evidence and instructing us in what to see, the media made this local incident into a national issue. The intent was to foment a hate revival with people chanting feminist mantras like clones in an Orwellian hive, distracted from their insights, reabsorbed into the party line, drowning out anything else. The response I saw to it was people questioning the women's behavior and partly sympathizing with men who've endured decades of hate rhetoric. That's why the editorials stopped: they were raising consciousness of who was really to blame.

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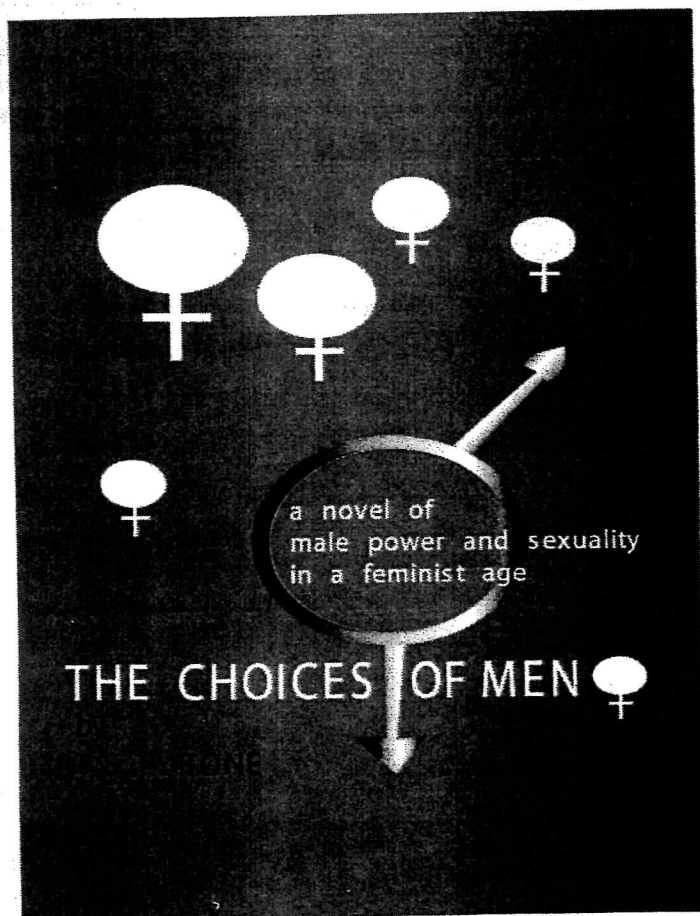
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A Novel That Asks  
The Taboo Questions:

Are Men Entitled  
To Sexual Happiness?

Are Women Worth  
Sleeping With?

Do Women Conspire  
To Withhold Sex From Men  
In Order to Get  
What They Want?

**The Choices of Men**  
A New Novel by T.S. Tyrone  
Reviewed on Page 8

## THE PERPETUAL DEFIANCE CHARADE

David C. Morrow

The issue camouflaged in certain "womyn's herstory" constants became clear when I was reading *Taking the Wheel*, an account by Virginia Schraff of women's influence on early automobile development. It wasn't by the author's intent but by my reaching a cognitive saturation point. No rabid man hater, Schraff does claim that women have been oppressed. She presents some well reasoned interpretations of verifiable facts. Yet like much of recent feminist writing it seemed her text could be cut by at least a third. Today feminists know better than to rely on vehemence and sheer fantasy. Typically, what's important is embedded in a web of apparent irrelevancies not unlike those that legally naïve witnesses include in police reports, punctuated by occasional absurdities. These authors know what they are doing and their fluff serves a purpose.

With a fine word picture of the middle class city woman circa 1890 going shopping, Schraff deftly illustrates women's role in creating a market for affordable personal cars. Her long skirts trail through horse droppings and garbage as, whatever the weather, she walks to where she can board a horse drawn or electric trolley. Packed in a crowd of often unwashed strangers, she's groped by men. She has to return home by the same means and must usually have her purchases delivered. Circumstance and motive made clear.

Following this objective, insightful introduction Schraff lapses into sexism over, of all things, power sources, and into the contradictions that comprise much extraneous material in feminist writing. She scarcely mentions steam cars or that it has taken more than a century to develop electrics approaching the practical usefulness of other types. Instead, she ridicules men for thinking women preferred the weaker electric cars and accuses them of macho posturing for preferring gasoline engines. Then she cites examples proving that most women preferred gasoline power. Society girls like Alice Roosevelt made long trips and daily headlines in gasoline cars. Race drivers like Claire Rochester and Joan Newton Cureo – the latter famous for racing between 1905 and 1909 – competed in them. Schraff tells us that many female ambulance drivers used them on World War I front lines.

She certainly does show that from the very beginning nobody could keep women from driving what, where, when they wanted. That's what we'd expect after Schraff showed how crucial they were in turning an experimental gadget into household equipment. Yet a recurring theme here and elsewhere is that women "defied tradition" whenever they took the wheel. Such apparent contradictions are tacitly understood by feminists and their *apparatchick* as referring to realities they can no longer deny or distract people from by screaming. Like oxymorons, male bashing is now a convention of feminist writing as much as it is an expression of emotion.

This shows quite clearly when Schraff sort of admits women's role in developing electric starters. I've heard my grandparents mention the difficulties of crank started engines as well as seeing examples in print and video media, so I can evaluate her comments. Schraff wants to give women credit without admitting that perhaps most of them weren't strong enough to crank up their cars and that even those who were had a cultivated manner of superiority and so tried to get men to do it. It may be her zeal to compensate by exalting women that caused her to overlook the obvious facts that many elderly and disabled persons couldn't start their cars, either.

Instead she presents hand cranked engines as dangerous (which they could be) and tries to imply that their long career was a ludicrous and unnecessary male preference ended by female common sense. One of her examples is a news item about a man who stopped to help a woman restart her car, suffered a broken jaw when the crank suddenly reversed, and in those pre-antibiotic days swiftly died of gangrene. She narrates this with typical feminist callousness, ignoring the chivalry and male willingness to sacrifice for women that she has probably often exploited to tacitly ridicule men. The reason is to disguise and draw attention from female weakness, real and pretended, that sped the development of electric starters.

I'm not doing a review of *Taking the Wheel* but a biopsy of a feminist literary convention. In accomplishing what they intended, showing women's profound effect on the course of events, feminist historians have shown something they did not want to or expect. The symptoms in this book are



the strategic use of male bashing and the assertion that women who drove were 'defying tradition' even though they'd been active in creating the situation. That they'd "defied tradition" driving in 1925 and would apparently be just as "defiant" driving in 1945 even though they'd already "defied tradition" by driving in 1900.

Reading this I recalled a TV documentary about female stock car racers in the 1940s and 1950s who were of course going against tradition. If their grandmothers' generation were race drivers before 1910, I wondered, exactly what tradition were these ladies defying? The real subject of Schraff's study and obfuscations is that women didn't invent the automobile or any of its vital components, but simply realized how convenient it was and wanted it.

In one form or another this is the subject of recent feminist histories. By the late 1800s, according to Judith N. McArthur's *Creating the New Woman*, women had set up charities, social clubs, educational and reform organizations, and political lobbies on a national scale. She shows them to have been the major force behind legislated race segregation and admits that while men of different races mixed freely because of work and shared interests like sports, white women, who were happy to have black women do their chores, didn't want black men around. This carefully researched truth contradicts feminist assertions that women were powerless and that all women are always accepting and caring.

So McArthur makes the incredible claim that the appliances invented during the era she discusses – refrigerators, sewing machines, washing machines, vacuum cleaners, etc. – greatly increased women's housework load. Why, then, would anyone buy them? Behind this unsupported assertion lies the indisputable, verifiable fact that women a century ago wielded great political and social power and used it for ends now considered evil. There, too, lies the fact that the increasing leisure for women of all classes to become feminists is the result of men's inventions. Thus McArthur tries to show the "new woman" struggling against increasing drudgery when in reality rich, then middle class, then even many poor women enjoyed ever more freedom and autonomy – which process was her subject.

In *Delinquent Daughters* Mary E. Odem shows women using their power to create the Progressive Era's anti-sex legislation (which feminists decades later denounced as "the Patriarchy's" attempt to control women's sexual expression). In studying that obsession with teenaged and young adult females' sexuality she illuminates another side of the behavior in question.

Certain fantasies emerge when women's power becomes obvious, reaching ever increasing hysteria as their power increases. In the era Odem studies these were most famously the "white slavery" panic that flourished between about 1880 and 1920. Most of us remember the 'satanic abuse' and "recovered memories" hysterics that raged from the early 1970s through the 1990s when feminism was in full power. A clearly visible pattern of behavior that incorporates the prejudices of the day into a victimization scenario seeks to distract people from women's power and perpetuate the women as oppressed myth to absolve them of any responsibility for errors or unfortunate outcomes. Asians and Jews are kidnapping young white Christian girls and forcing them into prostitution. Those awful men are perverting and using innocent children, including their own....

In large part it's the desire to avoid responsibility that underlies the tangents and elided logic of feminist histories, but there's also another purpose. When each succeeding feminist cohort rediscovers the bevvies of female doctors, executives, lawyers, politicians, reporters, spies, whatever that fill the record they rage at the imagined suppression of women's accomplishments by male historians. "The Patriarchy," they shriek, has tried to consign women to historical oblivion.

Yet knowledge of females in history is available in any decent library. Roman women ran businesses, even construction firms. Medieval women filed lawsuits, made pilgrimages, established and ran businesses, attended universities, even strapped on armor and fought battles. Anne Bonney was a notorious pirate who operated off Virginia and the Carolinas. By now everyone knows Victoria Woodhull ran for president against General Grant. In 1900 paleontologist Dorothea Bates studied the interglacial fauna of Corsica and discovered several modern species as well. Men have no problem recording the deeds of women who play important roles (the very ones they should ignore by feminist reckoning), of whom Cleopatra VII Ptolemy is a well known example. In fact, the record shows that save in Classical Greece, Western women have generally had social and political power and chosen their careers. Rather than men, it is usually feminists who come to the position of obscuring these facts so they can claim men did it.

That's not only because the record shows feminists unnecessary but because it reveals another fact that kicks them in their fantasies. At least current gynorevisionists have quit

(continued on next page)

## The Perpetual Defiance Charade (continued)

imagining an amazon matriarchal golden age that those inferior men somehow overthrew. But why claim that women race drivers in 1950 had to "defy tradition" when they assert the same thing about those in 1900? Why claim that improvements in women's lives worsen their situation? Why is it "proof of oppression" that most women have chosen careers feminists despise?

What could be feminists' purpose in ignoring some things that make women look good? They once made a big deal of Rosie the Riveter but ignored the Confederate and Union women who worked in munitions plants and operated businesses while the men fought. They make little of pioneer women's strength and endurance except to claim it is ignored. Now that World War II is another generation past they seldom mention Rosie.

On the other hand, a couple of years or so ago some gender feminists declared that if higher education were sex segregated women would soon surpass men and be making discoveries men couldn't even understand. The majority of colleges *were* gender separate through the nineteenth century and many remained so well into the twentieth and that didn't happen. It didn't happen in Classical Greece and it doesn't now or earlier in the Moslem world, either. These facts and the fact that earlier feminists demanded and achieved unisex classes the gender feminists either hadn't learned or conveniently overlooked.

Feminists practice situational scholarship, ignoring or emphasizing facts according to their feelings, for the same reason they cling to the myth of a vast immemorial male conspiracy working tirelessly to oppress women. Such nonsense allows each female generation to avoid personal responsibility and to "defy the Patriarchy" anew. That it glosses over or even ignores women's genuine influence and achievement doesn't matter to feminists. That it trivializes women doesn't matter to them, either. All that matters is their desperate struggle against truth.

Like most women, most men fall into historical oblivion. They live their lives, tend to their families, practice their occupations, fight for tribe or country, perform their religious observances, and pass away to be forgotten utterly within a couple of generations. This is largely true even of rulers, whose names are recorded *ex officio*, and of artists, whose works may endure for centuries. If you're not a historian you probably can't list the rulers of ancient Greece, the emperors of Rome, or the post-Revolution leaders of France, let alone the artists of the Italian Renaissance or the founders of modern physics.

However, you probably do recognize the names of Alexander the Great, Julius Caesar, and Napoleon, and not because they were men nor because they were generals. You probably know something about Leonardo da Vinci and Michaelangelo and even if you're not a scientist you've got some idea of Galileo's and Newton's and Einstein's work. Why? Not because they were men, but because they were *geniuses*. Their innovations are still used and their deeds still have repercussions and that's why they're in the history books. They'd be just as important and just as celebrated if they'd been women, and at least a couple of them were homosexuals.

It is the comparative scarcity of female geniuses that upsets feminists. I disagree with female novelist Taylor Caldwell, who claims there are none. Marie Curie comes to mind along with Hypatia of Alexandria, who in late Roman times investigated the geometry of cones and cylinders. Maybe Elizabeth I and the poetess Sappho qualify. I would nominate the late Hedy Lamarr, who was not only a world famous actress but also spied against the Nazis and invented a radio controlled torpedo guidance system that's still in use. But nature seems to have so designed us that this fortuitous combination of intelligence, talent, and motive occurs most often in men.

Maybe feminists actually do believe that manipulating words is controlling reality. They use what they take to be clever tricks of reason and rhetoric trying to disguise facts from themselves as well as others. When they can't avoid facing up to Western women's exalted status, for example, they begin raving about women in medieval Japan and contemporary Afghanistan. Similar is the rhetorical nonsense they issue when confronted with women's historical record in free Western societies: each generation is the first to rebel against "the Patriarchy" so achievement lies ahead. They will even repeat this about each generation in a long time span, even if to qualify it afterwards. Up to 1920 women were oppressed, but once they rebelled the world changed. Until 1940 women knuckled under to men, but after they defied tradition they were never the same. Before 1960 women were slaves, but then....

However otherwise excellent their scholarship, however well written their literary tantrums, however well planned their hysterias and self-repression, they are only fooling themselves and proving that feminists are far from being the smartest women around. And they are fooling themselves that the rest of the world doesn't see through it and isn't weary of their phony suffering.